

# HOWNICKAN

## PEOPLE OF THE FIRE



Vol. 16, No. 6

Citizen Band Potawatomi Tribe

June, 1994

## Historic White House meeting scores high marks

On April 29, 1994, Bill Clinton, President of the United States, met with 300 elected Native American tribal leaders on the South Lawn of the White House. Heads of all federally-recognized tribes were invited, although some were unable to afford the trip. Attending were the President and First Lady, Vice President and Mrs. Gore, Assistant Secretary Ada Deer, and the President's Cabinet, except for Sec. of State Christopher, who was travelling.

Among the tribal leaders at the unique meeting was Citizen Band Potawatomi Tribal Chairman John A. Barrett Jr. Here are his comments on this historic event:

Like many tribal elders who've held elective office for 15 years, when I was told of the special meeting with President Bill Clinton arranged by the National Congress of American Indians, I was on the one hand skeptical of being part of a "photo opportunity" for a politician looking to reinforce his political correctness.

I had been invited to tour the Nixon White House (while Nixon wasn't there) and took note of the Indian paintings hung just for our visit and replaced when we

left, and I had been invited during campaign years to meet and greet various office seekers who needed a reinforced image of sympathy with ethnic minorities.

On the other hand, I hold the office of President of the United States in utmost respect and even awe. Any man selected for that office is deserving of respect because of the historical imperative of leadership bestowed by mandate from all races of people in this country.

In these days of *Dances With Wolves* and *The Last of the Mohicans* type of faddish Indian awareness, Indian leaders are approached on a regular basis by people with other purposes and other agendas. At the last minute — literally hours before my plane was to leave — I decided to go. Taking the red eye flight into Washington D.C. at 1:30 a.m. before an 8 a.m. meeting with Cabinet officers, I began to doubt the wisdom of the trip. I was surprised to find a tremendous number of tribal leaders who had responded and held similar reservations — but there we were.



I expected to be shuttled off to a boring conference with White House staffers and to meet the President for a passing hand shake. Instead, the tribal leaders were accorded an inordinate amount of respect and treatment comparable to that given foreign heads of state. We met first with the Director of the Office of Management and Budget, who is really the power behind the throne. Federal program budgets can be drafted by Congress with

the greatest of objectives and funding levels only to be gutted by that office's refusal to fund it according to Congress' directions.

Some very direct and very frank questions and answers were exchanged. The Indian leaders all said pretty much the same thing: "If you talk the talk, will you walk the walk?" The responses by the Director of the Office of Budget and Management and the Secretary of Health

and Human Services were equally frank: "We will do what we say."

On reaching the White House, we were given private tours in groups of 10 to 12, restricted to elected tribal chairmen, governors and presidents. The meeting was on the White House lawn in an elaborate white tent which was unfortunately segregated in groups according to BIA service

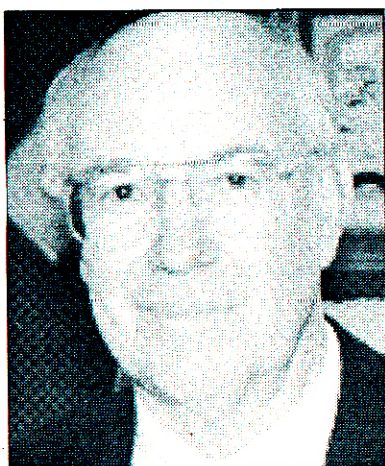
Please turn to page 12

## Bank president dies after car-tractor accident

Murlin Derebery, president of the tribally-owned First Oklahoma Bank, died June 21 from injuries he suffered when a tractor he was driving was struck by a car the night before.

Derebery, 62, president of First Oklahoma Bank, succumbed of massive internal injuries at Baptist Medical Center in Oklahoma City. He was taken to Baptist by helicopter from Shawnee Regional Hospital about three hours after the accident.

The tractor which Derebery was driving was hit from behind by a 1981 Cadillac being driven by Carolyn Sue Martin, 48, of 32001 Homer Lane Road. She



suffered a cut lip and was treated and released at Shawnee Regional Hospital.

Stunned by the untimely accident, tribal chairman John A. Barrett Jr. said "our hearts go out to Anna and Matt and Molly. Murlin did a wonderful

job for us — he was instrumental in turning the bank around and making it the quality banking institution it is today." Barrett, who serves as a director of the bank along with other members of the Business Committee, added that Derebery "will be remembered with great respect as a friend and for his contributions toward the progress of the Potawatomi Tribe."

Derebery was a past chairman of the Greater Shawnee Area Chamber of Commerce and the Shawnee Economic Development Foundation. He was serving on the boards of both those organizations at the time of this death. He also had been active in the United Way campaign, the Heart Association,

Youth and Family Services, Rotary, and the YMCA. He spent three years as chairman of the St. Gregory's College board of trustees and also served on the board of Oklahoma Baptist University.

After leaving First State Bank following a 19-year career as president and chairman of the board, Derebery became president and chief executive officer of First Oklahoma Bank, the post he held at the time of his death. He once was president of the Oklahoma Bankers Association, chairman of the Oklahoma Bankers Association Insurance Agency and had been chairman of Bancinsures, a company formed by the OBA.

Derebery moved to Shawnee in 1972 from Lubbock, Texas,

where he had been a senior vice president of Plains National Bank.

In addition to his wife Anna, Derebery is survived by two children, Matt and Molly.

"He's certainly going to be missed by everyone here at the bank as well as by his many friends in the community," said Jim Hayden, acting president of First Oklahoma Bank. He said Derebery's colleagues at the bank planned to "work together as a unit and try to get back to normal."

Funeral services were held June 24 at Liberty Baptist Church. The bank was closed to allow employees to attend the services.



# TRIBAL TRACTS

## Native recovery center names Clayton director

The Native American Center of Recovery (NACOR) has named Larry Clayton, Ph.D. the new Executive Director. Dr. Clayton is the former director of the Oklahoma Family Institute in Oklahoma City.

His professional involvements include serving as member of the Oklahoma Drug and Alcohol Professional Counselor Certification Board (ODAPCCB) since 1984, and as its president since 1989. He is a board member of the International Certification Reciprocity Consortium (ICRC) which is the organization that sets the standards by which Alcohol and Drug Counselors, Prevention Specialists, in 44 states, the U.S. Air Force, the U.S. Navy and marines, Canada, Sweden, and the Indian Health Service. He is the immediate past chairman of ICRC's International Written Test Committee, having served from 1990 to 1994.

An award-winning author, Dr. Clayton has written 17 books. He is an International Certified Alcohol and Drug Counselor, a Certified Clinical Supervisor, a Certified Program Administrator, a Licensed Professional Counselor, a Licensed Marital and Family Counselor, a National Certified Counselor, a National Certified Clinical Mental Health Counselor, and a Diplomat of the International Academy of Behavioral Medicine, Professional Counseling and Psychotherapy.

NACOR is located on Gordon Cooper Drive in Shawnee.

### Photo caption incorrect

A caption on the photograph of Hazel E. Neff at the Washington State Regional Council which appeared in the April HowNiKan contained some incorrect information. The young ladies pictured with her were not her granddaughters but are her great-granddaughters, Melissa Ann Chapman and Elizabeth Marie Chapman. The dreamcatcher behind them in the photo was made by Philonise Kulani, not Hazel.

### Donations to The HowNiKan

The following made donations to The HowNiKan in the past month:

J. Aaron & Evelyn Chaulk, OK - \$20

Jack Wooldridge, CA - \$25

Alfred D. & Anna F. Bahner, KS \$10

### Baby photos identified

Judith O'Bright of Tecumseh identified the two photos in the May HowNiKan.

The baby in the wash bowl is Edith O'Bright when she was six months old. Edith celebrated her 100th birthday in February of this year.

The two girls were identified as Edith's sisters. The oldest girl is Ollie O'Bright Johnson, born in 1887, died in 1983. The youngest girl is Carrie O'Bright, who was born in 1888 and died when she was three years old.



Jeanna Wilson with cultural fair project and certificate

## Student explores own cultural history through project

Tribal member Jeanna Wilson, daughter of Michael and Donna Wilson, recently participated in a cultural fair at her junior high school in Federal Way, Washington.

Jeanna, who is an eighth grade student, chose to use her Potawatomi heritage as the subject of her project. Jeanna's presentation included an extensive written report, an oral report, and a display of appropriate pictures, artifacts and other information. This gave Jeanna (Potawatomi on her father's side of the family) the opportunity to learn a lot of the history of the

Potawatomis and her own family background. She found out how her ancestors lived, the trials they went through and what changes the Potawatomis have been through over the years.

Jeanna received a blue ribbon, a certificate and an 'A' grade on both reports and her display.

Jeanna wants to give a most important "thank you" to Regional Representative Susan Campbell for taking time to gather information, pictures, etc. for Jeanna to use in both her report and her display, and to her grandmother, Geraldine Desimone, for sharing the

families own history and supplying photos and family belongings to use in her display.

Jeanna is a descendant of the Ogee, Weld and Weldfelt families.



### Western Queen

New tribal member Terri Schwiethale of Gypsum, Colorado, recently won the national title "Ms. Country Western USA" at a pageant in Scottsdale, Arizona. As part of her state duties as Ms. Country Western Arizona, she made more than 70 appearances. Her responsibilities now include charity events, parades, rodeos, television and radio interviews and other special events. She is currently working with Farm Aid as a spokesperson to raise funds and draw attention to the Midwest farmers devastated by the 1993 floods. She is the daughter of Jamie Melot Lawrence.

Fire Lake Golf Course and Restaurant will be featured on the television show "Discover Oklahoma" airing July 2 at 10 a.m. on Channel 4, Oklahoma City, and 5 p.m. on Channel 12, Ada/Ardmore. It will also be shown Sunday, July 3, at 10:30 a.m. on Channel 2, Tulsa.

## Fourth generation tribal members claim art prizes

Two fourth-generation Potawatomi youngsters were winners in a statewide Indian Student Art Show at the University of Oklahoma in Norman during May.

Naomi Marie Henry, 12 years old and in the 6th grade at Santa Fe Elementary School, Moore, Oklahoma, placed 3rd in the regional/statewide Indian Student Art Show, 6-8th grade level. She won a white third place ribbon and received a Commendation of Achievement Certificate from the State Department of Education. Naomi made a Kachina doll and from the regional level win, her doll continued on to the state competition.

Kassie Renée Ables, 6 years old and in the 1st grade at Santa Fe Elementary School, placed 1st in the same show's K-2nd grade level. Kassie won



Naomi Henry

a blue first place ribbon and received a Commendation of Achievement Certificate from the State Department of Education. She also made a Kachina doll and



Kassie Ables

from the regional level win, her doll continued on to the state competition.

Kassie's Kachina doll placed 3rd in the state competition held

at the OU Campus in Norman, Oklahoma on May 4-6. Kassie won a medal and was honored at the Kirkpatrick Center in the Red Earth Department and her Kachina doll was placed on display (along with all of the other state winners) until May 19. Kassie was also asked to display her Kachina doll at the Red Earth Celebration in Oklahoma City.

There were more than 1,700 students statewide participating in the competition.

Naomi and Kassie both are the great-granddaughters of Naomi P. McCarty Thompson of Harrah, Oklahoma, making them 4th generation Potawatomis. They are the daughters of Terri and Ron Ables, Oklahoma City, and granddaughters of Barbara Butler, Harrah, Oklahoma.



Walking on ...

**MABLE EDITH PRATT MILLER**  
Maud native Mable Edith Pratt Miller died Friday, May 27, 1994, at Pasadena, California. She was 87.

Services were held at Maud Trinity Baptist Church with the Reverend Dale Gober officiating. Burial was at Cummings Cemetery under the direction of Knight Funeral Home, Maud.

Mable was born February 13, 1907, the daughter of Louis and Nancy Gertrude (Lusk) Pratt. In 1924, she married Wallace Miller at Shawnee, and he died September 23, 1963.

A resident of Maud until 1941, she moved to Wichita, Kansas and then in 1957 to California where she was a retire owner of the Ritz Hotel in Pasadena. She was an enrolled member of the Citizen Band Potawatomi Tribe.

Survivors include a son and daughter-in-law, Owen and Helen Miller, Wichita; two daughters and a son-in-law, Norma Ghan, Pasadena, Donna and Fred Gampper, Dennison, Texas; two sisters, Ruth Lucy and Maggie Cheatwood, both of Maud; 12 grandchildren, 12 great-grandchildren and three great-great-grandchildren.

Her parents and son Cloyd Miller previously died.

**SHARON KAYE BRAMLAGE**

Tribal Member Sharon Kaye Bramlage passed away on June 12, 1994, in Norman, Oklahoma.

Sharon was born December 11, 1946 in McAlester, Oklahoma to Marion Leon Posey and Evelyn Mitchell Posey.

Sharon is survived by three sons: Mitchell, Brandon and Cameron Bramlage, all of Norman, Oklahoma, one brother; Leon Posey; nephew Kevin Posey, both of Midwest City; Aunt Jean Showalter of Henryetta, Oklahoma.

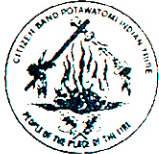
Burial was in Norman, Oklahoma on June 16, 1994.

Sharon was a descendant of Eliza Darling Smith. Sharon was proud of her Potawatomi heritage and will be greatly missed by her Potawatomi family and friends.

**MEETING OF INDIAN MINERAL  
OWNERS WITH BUREAU OF INDIAN  
AFFAIRS AND MINERALS  
MANAGEMENT SERVICE**

**In compliance with the Kauley et. al. vs. U.S. Litigation Settlement Agreement, the next bimonthly meeting will be held on Wednesday, July 20, 1994, beginning at 1:00 p.m., in the Frontier Room at the Holiday Inn Northwest located at 3535 Northwest 39th Expressway in Oklahoma City. Members of the Bureau of Indian Affairs and the Minerals Management Service will be on hand to answer your questions or concerns about oil and gas royalties.**

For more information, please call the Office of Indian Royalty Assistance toll-free at (800) 354-7015.



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		Satin Jacket with Logo		45.00	
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		People of the Fire Caps		7.00	
		People of the Fire T-Shirt - XXL		12.00	
		People of the Fire T-Shirt		10.00	
		People of the Fire T-Shirt - Youth		8.00	
		Seal T-Shirt - XXL		12.00	
		Seal T-Shirt		10.00	
		Seal T-Shirt - Youth		8.00	
		Embroidered Potawatomi Caps		12.95	
		Embroidered Pow-wow Caps		12.95	
		People of the Fire Insulated Mug 22 oz. & 32 oz.		5.00	
		I Married A Potawtomi & Proud T-Shirt		10.00	
		Book - Keepers of the Fire		18.00	
		Book - Potawatomi of the West		18.00	
		Book - The Potawatomi		11.00	
		Seal Suncatcher		18.00	
		People of the Fire Suncatcher		14.00	
		People of the Fire Tote Bag		7.00	
		Seal Coffee Mugs		3.50	
		People of the Fire Coffee Mugs		3.50	
		Seal Patches (Cloth)		5.00	
		Book - Grandfather Tell Me A Story		11.00	
		Seal Flag		37.00	
		Seal & Fire Decals		.50	
		Ojibway Indian Coloring Book		3.00	
		Beading Books (Instruction) Vol. 1-8		10.95	
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**Merchandise Total**

**Handling, Freight  
& Insurance  
(\*See chart)**

Subtotal

TOTAL

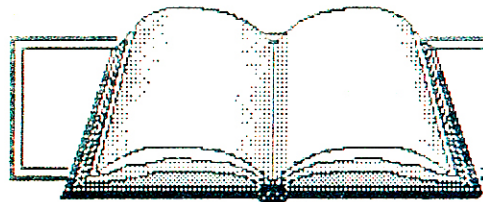
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If Merchandise Total Is:	Handling, Freight & Insurance charges are:
Up to 19.99 .....	3.65
20.00 - 34.99 .....	4.70
35.00 - 49.99 .....	5.75
50.00 - ? .....	7.00

The HowNiKan welcomes contributions from its readers, especially letters to the editor and news of achievements of tribal members. Please mail your submission to Mary Farrell at tribal headquarters. Deadline is the 10th of the month.





## For the record...

### Special Business Committee Meeting

January 31, 1994

Present: Chairman John A. Barrett, Jr., Vice Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry Motley, Tribal Rolls Director Mary Farrell.

Chairman Barrett called the meeting to order at 6:15 p.m.

Bob Davis moved to approve the minutes of the December 7, 1993 Business Committee meeting; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Linda Capps moved to approve Resolution #94-38 enrolling 9 applicants eligible under previous guidelines; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #94-39 enrolling 25 descendant applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve Resolution #94-40 enrolling 25 descendant applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Bob Davis moved to approve Resolution #94-41 enrolling 24 descendant appli-

cants; John Barrett seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve Resolution #94-42 enrolling 23 descendant applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve Resolution #94-43 enrolling 19 descendant applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve sending Susan Campbell, as a representative of the Citizen Band Potawatomi Indian tribe, to the Minnetrista Winter Council meeting; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve request by Chief of Police Dave Kubiak for a radio Agreement with the Pottawatomie County Sheriff's Department; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Business Committee recessed at 7:05 p.m.

Business Committee reconvened at 7:15 p.m.

Hilton Melot moved to adjourn Business Committee meeting; Jerry Motley seconded. Passed 5 in favor, 0 opposed. Meeting adjourned at 8:45 p.m.

## Let's extend a warm Potawatomi welcome to these new members!

### The following 22 new Tribal Members were eligible for enrollment under previous guidelines:

Michelle Lee Wano  
Patricia Jean Higgins Prestidge  
Kenneth Ronald Smits  
Bobby Doyle Buchanan, Jr.  
Kathy Diane Wolf Easley  
Edith Rhodd Nave  
Marie Nave Tredway  
Edward James Lindsay, Jr.  
Rex Kent Hoffman  
Joseph Vincent Nocktonick  
Joseph Victor Downin  
James Howard Lell  
Erma Lee Myers Vogt  
Shirley Ann Smith Perrin  
Jack Wesley Smith  
Dwayne Elzie Smith  
Hiram Edward Hudspeth  
Mavis Marie McKinney  
Tsoaddie  
Joseph Tsoaddie, Jr.  
Debbie Ann Tsoaddie  
Tammy Sue Tsoaddie  
Stephen Richard Willis

### The following enrollees were eligible under descendency:

Meredith Vivian Swanson  
Mallorie Mae Martin  
Connor Phillip O'Bryant  
Rylee Nicholle O'Bryant  
Michael Scott Smith  
Christopher Michael Purvis  
Andrew Michael Purvis  
Kelli Leanne Lambert  
Thomas Paul Ferguson  
Benjamin James Ferguson  
Patrick Swain Ferguson  
Rachel Fallon Lindsey  
Glenn Dale, Roberts, Jr.  
Sonya Renee' Roberts  
Joshua Donald Nethercott  
Jason Michael Maritt  
Jeremy Wayne Beaty  
Jennifer Laraine Beaty  
Jo Anna Beaty  
Jerri Neal Watkins  
Chelsey Lynnanne Watkins  
Allison Ehlissa Neganquet  
Penny Kaye Hartless Stewart  
Stacy Ann Stewart  
Christina Marie Stewart  
Lori Dawn Stewart  
Thea Lee Edwards  
Jeffrey Miles Edwards, Jr.  
Benjamin Lewis Riddle  
Spencer Kyle Raymond  
Kent Alexander Raymond  
Emily Gail Raymond

Kevin Geoffry Hastings  
Anjanette Elysabeth Hastings  
Evan Morgan Rennie  
Collin Matthew Rennie  
John Francis Calleros  
Kristin Jasmine Calleros  
Larenna Joy Nelson Carroll  
Jory Teimothy Seawright  
Lyndsay Katherine Seawright  
Jerrri Dawn Yott  
Sonja Diane Johnson  
Tonja Denise Johnson  
Phyllis Renee Johnson  
Vicki J. Ayres King  
Susan Ann Swanson  
Erica Lynn Swanson  
Raymond Lukas Rojas  
Jason William Beaubine  
Christina Ruth Cagle  
Melinda Jo Cagle  
Lana Brooke Sisson Marquis  
Charles Patrick Coots  
Breighenna Cheyenne Marquis  
Rachel Lee Holliday  
Phillip James Campbell  
Jeremy Kent Keith  
Nicole Kaitlyn Keith  
Rachel Kristine Keith  
Christopher Blaine Fisher  
David Alan Spring  
Kirk Alan Rhodd  
Korinna Marie Rhodd  
Kevin Edward Rhodd  
Rhonda Marie Francis Poutre  
Ashley Marie Poutre  
Tyler Jon Levier  
Maddin Lee Levier  
Janae Marie Levier  
Lindsay Jo Brown  
Stephanie Nicole Brown  
Russell Rea Trippett  
Daniel Allan Trippett  
Danielle Rene Simon  
Kristopher Matthew Sheldon  
Tracey Marilyn McDonough  
William Daniel McDonough, Jr.  
Mason James McDonough  
Chasity Nicol Wolfe  
Erik Scott Kohler  
Brian Patrick Kohler  
Heather Drue Hunt  
Kati Marie Hunt  
Charity Lynn Campbell  
Kenneth Lee Alford  
Jerry Walter Henry  
Jonathan William Fletcher  
Heather Dawn Schwartz  
Jaimie Lynn Schwartz  
Casey Reino Anderson  
Sunshine Lynn Anderson  
De'Neisha Danielle Moon

Jonathan Mikel Hastings  
Jerry Daniel Van Schuyver  
Sarah Lynn Van Schuyver  
Traci Jean Van Schuyver  
Jenifer Dawn Van Schuyver  
Taira Catherine Roberts  
Brock Adam Hubble  
Candace Lea Defoe  
Taylor Cerise O'Grady  
Kimberlee Jo Price Davenport  
David Gene Bibb III  
Alex Joseph Cartwright  
Daniel Emmons Cartwright  
Fred G. Hall  
Daniel Mark Tyson  
Michael Eugene Smithson  
Kaitlyn Joy Swarb  
Joshawa Shane Spencer  
Henry Tyler Lee Allen  
Terrance Bradlee Greetham  
Tyler Jaimes Greetham  
Kevin Dale Curley  
Randy Jay Rhodd  
Rachel Rae Bass  
Andrew Dean Castandeda  
Bryan Keith Lightner  
David Eugene Nichols  
Justin Alec Pambogo  
Ryan Alec Pambogo  
Brianna Jean Pambogo  
John Thomas Hall  
Leah Shalene Johnson  
Garrett Wayne Johnson  
Joseph Goldeneagle Johnson  
Christopher Clay Motley  
Keith Edward Forbis  
Wynokia Dawn Cahoon  
Cory Dale Cahoon  
Colby Daniel Cahoon  
Cheryl DeAnn Navarre  
Jarod Douglas Scott  
Shane Carl Scott  
Shanna Marie Hancock  
Charles Michael-Paul Hancock  
Sarah Jean Hancock  
Thomas Fernandez Mata, Jr.  
Kasey Elizabeth Bowman  
McMichael Edward Moseley  
Kelly Lauren Machuzak  
Kimberly Rene Johnson  
Jessica Lynn McClung  
Ginger Ann Tredway Phillips  
Kristy Marie Phillips  
Edith Elizabeth Phillips  
Joseph Price Phillips  
John Robert Tredway  
William Robert Tredway  
William Robert Tredway, Jr.  
Fredrick Wayne Tredway  
Jennifer Dawn Tredway  
Matthew Avery Tredway  
Gary Don Gregg, Jr.

Michaela Elise Vail  
Ariele Patrice Hanek  
Bailey Alexandra Hanek  
Nathan Ellis DeWitt  
Kartrina Lyn DeWitt  
John Edwary Lindsay  
Sara Renee Lindsay  
Glynda LaNea Cooper  
Megan Parker Reinbold  
Mathew E. Melot, Jr.  
Chelsea Brook Millican  
Lyle Randall Palmer  
Dawn Marie Peddicord  
Ramona Royleene Rhodd  
Jamie Sue Allen  
Charles-Thomas Landen Palmer  
Ashley Rose Palmer  
Nickolas Govan O'Bryant  
John Michael Baxter  
Jeremy Michael Schwerdt  
Veta Michelle Alexander  
Angela Nichole Faulkner  
Joshua Jerome Faulkner  
Michelle Lynn Schwerdt  
Colby Edwin Whitenack  
Claire Elizabeth Whitenack  
Amanda Lucina Martin  
Trey Lee Macon  
Adrian Martin Jeffries  
Andrea Dawn Hoffman  
Tammy Renea Hoffman  
Dayna Marie Hoffman  
William Travis Detherage  
Lisa Marie Stark  
Alychia Elvira Murdock  
Jenna Teague Reinbold  
Mark Anthony Abella  
Colin Reed Blevins  
Jeremiah Hunter Garrett  
Kimberly Renee Shockey  
Bendickson  
Duane Victor Downin  
Kassondra Kay Ice  
Alecia Allene Sparks Gatewood  
Ian Richter Gatewood  
Jack Ray Wood  
Monty Joe Wood

April Dawn Wood  
Charles Paul Wood  
Jeremy Jason Burnett  
Damean Michael Burnett  
Jenelle Robin Fernandez  
Rachele Melena Fernandez  
Tyler Ray Mendinghall  
Kyle Patrick Hubble  
Kurt Denison Hubble  
Keith Brandon Hubble  
Kate Elaine Hubble  
Tara Nicole Crumby  
Stephanie Ann Haas  
Jessica RaeNelle Glasgow  
Lexi Leigh Freeman  
David Ryan Wolfe  
Emmaline Blain Barrett  
Hannah Mae Combs  
Ann Marie Francis  
Ian Michael Francis-Salles  
Tanya Charmaine Howard Buisse  
Alexandra Breana Buisse  
Vera Christine Goldsby  
Stephen Andrew Young  
Forrest Glen Perrin  
Heather Lee Perrin  
Dorena Elizabeth Smith  
Mindy Ann Merrell  
Wiley Dean Merrell  
Byron Richard Wittenborn  
Virginia Leora Wittenborn  
Cassie Sue Burton Nelson  
Denise Lorraine Thompson  
Presley  
Michael Joseph Amos  
David Michael Higbee  
Dennis Patrick Higbee  
Shelley Marie Wittenborn Striefel  
Tynana Lee McKinney  
Johnnie Louise Rowton  
Cheryl Ann Higbee  
Joanna Lynn Higbee  
Jeffrey Bryant Higbee  
Anthony Jade Sanders O'Connor  
Catherine Janette Wallace  
Krueger  
Natalie Rose Ruggieri  
John Dakota Fowler

# Support Your HowNiKan!



# Potawatomi Family Photo Album

These photographs are among a group donated to the Tribal Archives by Dr. Berton H. McCauley of Baltimore, Maryland. Dr. McCauley is the grandson of Joel Bourassa and the great-grandson of Eugene Bourassa and Ellen Gagnon. Joel Bourassa was Citizen Band Potawatomi Allottee No. 870, his son Frank was No. 871 and Lucy Bourassa was No. 873. Pictured at right are Frank and his bride Minnie in about 1905. Below is the family of Joel Bourassa (right foreground) photographed in Rochester, Minn. on Jan. 2, 1927. In the top row, from left, are Frank, Minnie, Joel's wife Arthemese and daughter Flora B. McCauley. In the middle row are Flora's son William James McCauley, 9, and Patricia and Arthur Bourassa. Their daughters Jeanne, 6, and Marilyn, 4, stand in front. Joel died the following September.



## IN YOUR OPINION

### Special graduate expresses thanks

Dear HowNiKan:

I am graduating on June 11, 1994 from Wright State University in Dayton, Ohio with a BS degree in Social Work.

I want to thank the Business Committee and the Scholarship Committee for the Scholarships that have been granted to me. Without all the help and support of the Tribe, it would have been very difficult for me to have continued with my education.

Sincerely,

Dennis McCarty  
Dayton, Ohio

At this point, you are probably wondering why I am writing about Dennis and his graduation, as there are many tribal members graduating from college this spring. Dennis has overcome many inconveniences to get this diploma: you see, Dennis is not only blind, but only has one arm and this past winter, he suffered the untimely death of his wife Kay. I will never forget meeting Dennis and his son Craig. I admired Dennis's stamina and his outlook on life and feel my life was enriched by meeting him. We can all learn a lesson from Dennis.

I just want to say to Dennis, "Congratulations and I knew you could do it."

Mary Farrell  
Tribal Rolls

### Reader comments on name change

Dear HowNiKan,

In the most recent issue of the HowNiKan, Chairman "Rocky" Barrett discussed the possible name change of our band. I believe that we need to give serious thought as to our name, and to the idea of changing it. I have always thought of myself as POTAWATOMI. I knew that the Citizen part of our name was there because our band chose to adopt citizenship with the United States. Now I know that the band

part is there because our tribe broke into two separate bands.

First, do we really need to change our name? If we did decide to change our name, then what would our new name be? Since I see myself as a Potawatomi, I feel that the "POTAWATOMI TRIBE" would be a good choice for a name. However can we truly be a "tribe" until we reconcile things with our fellow tribe members? I don't believe that we can.

We are all citizens. I am proud to be a citizen of the United States, as I believe most of us are. Since that is a given, why have citizen in our name at all?

If we must change our name, I like "Potawatomi Band of Oklahoma" as we are based in Oklahoma. If we can meet with our fellow tribe members of the "Prairie Band Potawatomi" and reconcile our old disagreement, then we could truly be the "POTAWATOMI TRIBE" again. It could be the "POTAWATOMI Tribe of Oklahoma, and/or Kansas" or even "POTAWATOMI Tribe of the Prairie." After all there are still POTAWATOMI in our original homeland. Remember as stated in the "Trail of Death" article printed in your newspaper, neither band left their homeland of their own will. We were

removed from our homeland as a tribe.

Sincerely,

David Whittall  
Phoenix, Arizona

### No, we don't fix CB radios

Dear HowNiKan:

The Chairman's column brought up a subject I have hesitated to mention before, but I too, believe that the word "Band" should be dropped from our official tribal designation. My tribe has been confused with Citizen Band Radio so many times that I no longer use the word "Band" when referring to our tribe. Historically the term "Band" was useful in U.S. Government negotiations when they were sorting out the Potawatomi, but we alone can determine what we prefer to be called. I would support a referendum to take steps designating our tribe as the Citizen Potawatomi Tribe.

I will miss this year's pow wow. I hope the locals will take advantage of the opportunity to attend. I also hope local members will realize what a great benefit the Regional Meetings are to those members who live at too great a distance to meet and enjoy Tribal fellowship at the

tribal grounds.

Sincerely,

Jack Wooldridge  
Santa Cruz, CA

### Regional offices truly are volunteer

Dear Editor;

I would like to respond to the letter in the April issue of the HowNiKan from D. Dike, that they doubt the regional offices are volunteer.

Believe me, if I were to rent the space in our home where the Potawatomi office is kept, it would net me much more than the small amount reimbursed for lights, heat, etc. My husband has been a volunteer for over three years now and believe me it is VOLUNTEER WORK! Most of the regional representatives are employed in another job because no one could live on such a small compensation.

He has repeatedly sent out requests for volunteer help to man the office or when he puts on the regional meeting. No one has responded except our family members and a couple others. It seems members are no longer interested in the tribe as a whole but "what's in it for me."

Sincerely,

Maxine Baptiste  
Toledo, Oregon



# REGIONAL REPORTS

## PASADENA

One of our most lovely, vivacious and talented tribal members, Loretta Barrett Oden, has opened the CORN DANCE CAFE (409 W. Water St., Santa Fe, (505) 986-1662. It's getting rave reviews from everybody, and justifiably so. What a knockout!

First of all, it looks great — that distinctive puebloan architecture, complete with spacious patio out back for lazy lunches under the trees and candle-lit dinners under the stars.

And it really is a Native American restaurant, too. Every effort has been made to keep it true to Native ways. For instance, a lot of the food is purchased from far-flung Native American sources, such as tribal cooperatives and Indian owned ranches and fisheries. The staff, many of whom are local Native people from surrounding pueblos and reservations, is really top-notch. And the food ... WOW. It's delicious and beautifully presented. You can get venison (tender and tasty, not the tough old buck Uncle Dave nailed in the truck last winter), grilled salmon, wild turkey (the bird, not the bourbon), and one of my favorites, "Kick Ass Buffalo Chili in a Jalapeno Bread Bowl." Ask them to spike it with a few chopped jalapenos, and you've got a real treat in store for you!

You've got to try Loretta's invention, the "Little Big Pie." I won't describe it here — you go try it there. Even you Pott vegetarians can have one of their special veggie models. Wait a second ... Potawatomi vegetarians? Nah ...

Loretta has prospered in a tough market, which is difficult for anybody, and nearly impossible for a Native American woman. Through sheer perseverance, she has realized her dream to bring American Indian food to the public in a stylish yet dignified way. When presented with the menu at the Corn Dance Cafe, you get a page that explains the idea behind the restaurant. It opens with our greeting of "Bourzho Nikon," and closes with Loretta's name and the line "Proud member of the Citizen Band Potawatomi Indian Tribe of Oklahoma." Here's to you Loretta, from all your brothers and sisters! It is we who are proud of you! A-ho.

As threatened in this column months past, it's time to put out the call for our first ever

**SOUTHERN CALIFORNIA REGIONAL POTT POT-LUCK PICNIC**

The date is: Saturday, July 16th

The place is the: Gene Autry Western Heritage Museum

4700 Heritage Way, Los Angeles

You'll find the Autry Museum in Griffith Park, off the Ventura Freeway (134) and the Golden State Freeway, (I-5) split. It's right next to the L.A. Zoo, and there are lots of signs directing you.

The picnic is all set up with the Autry Museum, and the use of the facility is entirely gratis — there will be no use fees, and they're donating the theater for our use, too. I will have videotaped much of the powwow and other tribal activities by then, and I'll have those tapes running at the picnic. I'll try to have some good slides, too, if some enterprising Potawatomis will have taken them, developed them, and handed them over ...

What I need now is an outpouring of help from all of you who can lend a hand in the prep and organization. And if you've ever wondered how, this is a great opportunity to get involved in our tribal affairs. There have been other informal picnics in many of the tribal regions — let's make ours shine.

### ANNOUNCEMENTS:

The ELDERCARE LOCATOR, a new information and referral service administered by the National Association of Area Agencies on Aging designed to help identify community resources for seniors anywhere in the United States, is available to provide information on services such as home-delivered meals, legal assistance, transportation, housing options, adult day care, home health services, and elder abuse prevention. Call (800) 677-1116 between the hours of 6:00 am and 5:00 pm.

The AMERICAN INDIAN MOVEMENT BENEFIT DANCE will be held on June 10 at 301 N. Orange Grove, Pasadena. Info and vendor space, call (818) 395-7661.

The AMERICAN INDIAN CLINIC is looking for volunteers. If you want to help and don't know where to start, try here. They need a computer operator, filing clerk, carpenter, janitor, and health care professionals. Call (310) 920-7227 between 8:00 am and 5:00 pm and ask for Nina Capeluto or Linda Hawk.

### POW WOW SCHEDULE:

CITY OF ANGELS KATERI CIRCLE 5th ANNUAL POW WOW July 9-10 at Loyola Marymount University, West 80th at Loyola Blvd. (213) 482-7615.

SOUTHERN CALIFORNIA INDIAN CENTER'S 26th ANNUAL POW WOW August 5-7 at Orange County Fairgrounds, 88 Fair Drive, Costa Mesa. Info: (714) 530-0225.

3rd ANNUAL KOKOPELLI FESTIVAL OF MUSIC AND ART Sept. 30-October 2nd at Alhambra Park, 500 N. Palm Ave. in Alhambra (310) 861-0241.

### AND A FEW REMINDERS:

The San Diego Museum of Man still has available for your viewing the "FACT, FUN, FANTASY: NAVAJO PICTORAL WEAVINGS FROM THE STEVE AND CLEVES WEBER COLLECTION." Bring your tribal ID card for free admission.

The SOUTHERN CALIFORNIA INDIAN CENTER, VAN NUYS OFFICE, has moved because of earthquake damage. The new address is 6309 Van Nuys Blvd. Suite 104, Van Nuys, CA 91401.

If you would like to be a foster parent to an American Indian child, please call Indian Child and Family Services Southern California Indian Center, (213) 387-5772.

Cavaleri & Associates, a recognized and licensed talent agency, is still seeking Native American performers for theatrical and commercial representation. Send photo and resume (if available) to Cavaleri & Associates, Attn: Dan Harjo, 6605 Hollywood Blvd., Suite 220, Hollywood, CA 90028.

NATIVE AMERICAN CHRISTIAN WORSHIP SERVICES are held every 2nd and 4th Sunday in our region. You're asked to bring a dish to share at the potluck that follows the service, and childcare is provided. For exact locations, call Reverend Buddy Monahan (Choctaw/Maricopa) at (310) 670-5076 (office) or (310) 643-5793.

AMERICAN INDIAN HOUSING SERVICES' new telephone number is: (213) 353-6026.

Tutoring services are available in both Orange and Los Angeles Counties —FREE OF CHARGE! Contact tutor coordinator Renee Dussau, (213) 728-8844.

The Southern California Indian Center has an AMERICAN INDIAN SENIOR CENTER in Garden Grove. Available to those 55 and older, it's a warm and friendly gathering place to make friends, share culture, enjoy a hot meal, and receive supportive services. Call (714) 530-0221 Monday-Thursday, 8 am - 4 pm for info.

Martial arts instruction is available to Native American people 18 years or older at no charge! The classes are held at Cal State LA and run from 6-8 pm every Thursday night.

The Southern California Indian Center, Inc. is sponsoring a POW WOW DANCE WORKSHOP available to American Indian students (up through 12th grade). Included are traditional and fancy dance styles representing both Northern and Southern tribes. Also included is instruction on regalia design and construction. The classes will be held on Tuesday nights from 7 to 9 pm at the Southwest Museum in Los Angeles (site of our 1994 Regional Council meeting). Call (213) 728-8844 for more information.

Are any of you bowling in the AMERICAN INDIAN BOWLING ASSOCIATION? If not, and you want to, call Betty Tsonetokkey at (818) 968-7691 for info.

Call your Southern California Regional office for specifics on any of the above.

And remember, when attending any Native American event, wear your Potawatomi ball cap, tee-shirt, jacket, or button, all available through our tribal store. And get out there into that circle and DANCE! Let's let everyone know how proud we are to be Potawatomi!

Megwich,  
Jeremy Bertrand Finch

## PORTLAND

**Bourzho from Oregon,**

Now I know that June for some of you might mean a wedding to attend or since school is out, maybe a camping trip or vacation with the kids, but some of us it is time for pow wows. Seems like there is one somewhere nearly every weekend. I am excited that I, my wife and my daughter will be attending the Potawatomi Pow Wow in Shawnee this year. It is always interesting to find old relatives and some new ones at these pow wows. I found a cousin that I didn't know existed. So I will be meeting with him in Shawnee, and I hope to meet with others of you from Oregon there.

Bonnie Finney of Norfolk, Virginia, started a personal battle to combat child abuse after the death of her grandson by tying a symbolic blue ribbon on the antenna of her van, to increase awareness of child abuse. Her effort was joined by a radio station and the child abuse prevention office of greater Hampton Roads Pride in Parenting. Bonnie Finney's single blue ribbon in memory of her grandson will be joined in a flurry of others as many agencies launch campaigns against child abuse.

Bonnie did this on her own to personally recognize child abuse, but I know that many of you all over the state will want to recognize the Prevention of Child Abuse and Neglect and the Indian Child Welfare Programs throughout all Indian Country by tying a blue ribbon the antenna of your vehicle. Working together, we can prevent child abuse and neglect. I invite all of you to join together and show support by displaying a blue ribbon on your auto antenna.

On August 6 (Saturday) we will be holding a potluck picnic and gathering in Boise, Idaho, for all our Idaho and Eastern Oregon members. We will be sending our announcements to members that we have addresses for, but if we miss you and you will be close enough to attend please plan on coming.

Please call me for more information at the office — 1-800-522-3744.

Megwetch,  
Rocky Baptiste



# REGIONAL REPORTS

## REGIONAL OFFICE DIRECTORY

**Denver**  
Norma Whitley  
2322 Clarkson St.  
Denver, CO 80205  
local (303)861-1140  
FAX (303)863-0152  
toll free (800)531-1140

**Houston**  
Lu Ellis  
26231 Huffsmith-Conroe Road  
Magnolia, TX 77355  
local (713)356-7957  
toll free (800)272-7957

**Northern California**  
Gary Bibb  
2824 Park Ave., Suite A  
Merced, CA 95348  
local (209)722-8585  
FAX (209)723-4914  
toll free (800)874-8585

**Portland**  
Roscoe "Rocky" Baptiste  
10-22 Olalla Rd.  
Toledo, OR 97391  
local (503)336-1606  
toll free (800)522-3744

**Seattle**  
Susan Campbell  
3523 Anthony Place South  
Seattle, WA 98144  
local (206)723-8055  
toll free (800)722-8055  
FAX (206)723-8055

**Southern California**  
Jeremy Bertrand Finch  
203 Bellefontaine Street  
Pasadena, CA 91105  
local (818)796-2008  
FAX (800)432-2008  
toll free (800)432-2008

**Northern Texas**  
Marjorie Hobdy  
3132 Kathy Lane  
Irving, TX 75060  
Local (214) 790-3075  
Toll Free (800) 742-3075

**Southwestern**  
Philonese Williams  
20415 N. 29th St.  
Phoenix, AZ 85024  
Local (602) 569-3073  
Toll Free (800) 452-8966

**Midwest**  
Maryann Frank  
468 J. R. Avenue  
Belton, MO 64012  
local (816) 322-6639  
toll free (800) 325-6639

## Phoenix

### Bourzho,

Oh what is so rare as a day In June? Summer is here! School is out. Most everyone is looking forward to vacations in various places, either at home or far off places ... And Potawatomi are getting ready for POWWOW!

Me? I'm going to take a trip down memory lane. I grew up in a small oil field town in Oklahoma. I left as a young war bride and I haven't been back in more years than I wish to think about. I do not know if I will find any one that I knew there. I do know the house I grew up in is still standing. My school is still operating and my mother's library is still in use. The shape of the building has changed due to a tornado, but the basic building is still there and I'm sure the hills are as steep as ever.

Have you noticed the saguaros lately? They are all decked out in their flower bonnets and many of them have their flock around them in their out-stretched arms. Some remind me in a way of little ladies going to a tea party, others have their gatherings to tell stories. Any way you look at them they are fascinating to watch as you walk or drive along. They keep the landscape changing constantly.

Not much is happening around here. Anyone interested in helping with the picnic in late September please call me. I'm always home and would welcome the suggestions or help.

More next month after POW WOW.

Megwich,  
Philonise A. Williams

## Dallas

Summer has arrived in true Texas style. Congratulations to our members who graduated this year, whether from kindergarten, high school or college. The children are out of school and vacations are being planned. My plans include a trip to the Pow Wow in Shawnee!

This has been a slow month in the Northern Texas Potawatomi office. I continue to meet other Native American peoples and those who are not Native American, all who have a renewed interest in the history and culture of the Indian. I read this week of an Indian group making movies from the Indian perspective. I have a Potawatomi mug on my work station at my full time job and it's always a conversation opener with people who are Indian or those who just have an interest in the Indian. This really is a time when more people are aware of all the American Indian has been through.

I read with much interest the articles in the April HowNiKan about the Trail of Death and our joining the Minnestrista Council for Great Lakes Studies as a sponsoring tribe. I hope you all read Chairman Barrett's article in the April HowNiKan about a name change. I am in favor of this change and would like to encourage you to vote when this comes up.

Hope to see you at the Pow Wow in Shawnee.

Marj Hobdy

## DENVER

As I sit here at my desk on this beautiful summer day, my thoughts are constantly turning to the upcoming Pow Wow in Shawnee, and how wonderful it will be to renew acquaintances and make new friends during this action packed weekend.

I am really looking forward to the beautiful competition of the Pow Wow itself, shopping at the Tribal Store, and attending the business meeting and seeing all of the wonderful employees of the Tribal Complex. Everyone always makes me feel so welcome and I always come away from the weekend feeling like I have been at a true family reunion.

I realize that as you read this, it will be after the fact as this wonderful time will already be over, so I sure hope you were able to attend and that you enjoyed it as much as I know that I will.

Now being a realist, I realize that there are some of you out there that have never attended a Pow Wow or have any idea of what goes on there or why I am so enthusiastic about this spectacular event, so for those of you who have never been or know what I am talking about, I would like to offer an excerpt from "The Evolution of the Pow Wow" by Dennis Zothigh, which may help you to understand more about this celebration of our heritage.

Pow Wows are an Indian event and are usually not directed toward non-Indians or tourists. Both are welcome as visitors, but are reminded that the Dance Arena is sacred. Therefore, a visitor is expected to be on his/her best behavior.

Do not expect a Pow Wow to start exactly at the time it is advertised. Most Pow Wows run on "Indian Time." That means that they will begin when everything is ready. Visitors are allowed to dance during Intertribal Songs and other Social Dances, but should not be in the arena when dances are not taking place.

It is polite to ask permission from the dancers and singers before you take a picture. This is especially true when the dancers are away from the arena and are visiting or resting. Flash photography is especially discouraged during the contests, as it can distract a contestant from his intense concentration.

Pow Wows provide Native Americans an opportunity to enjoy their Indianness. It is a unique time for sharing pride in a heritage that is alive and thriving amidst a national "melting pot." While peering into the Pow Wow world, enjoy yourself. If things are going slow in the arena, sample some delicious food and/or walk around and visit the various arts/crafts booths. Other participants will probably be doing the same thing. This is an ideal time to take pictures and strike up a conversation. Pow Wows are a kaleidoscope of culture mixed with both complexity and simplicity.

Hopefully the above will help you in your enjoyment of future Pow Wows and you will be more inclined to attend some of the numerous ones throughout the country this summer, or give you more incentive to try and schedule your vacation for Shawnee next year.

It has been a little quiet here this past month. I have had a few requests for enrollment forms, a couple of address changes, and some calls for information about health aids, but that is about all. Hopefully, everyone has their mind on the beautiful summer and getting ready for Pow Wow, which I will give you full report on next month.

Norma Whitley

## MERCED

### Bourzho from Merced:

Well, as we begin this month we find that last month was so full of activities, it can't all be covered. First, I would like to thank all those who called, wrote and offered their condolences regarding Dad's "graduation" to a better life. I will sorely miss his counsel and his rich stories.

The first Mariposa Pow Wow was a great success and the daughter of Steve Donnell, leader of the Round Foot Drummers that presented themselves at our last two Regional Meetings, was the Princess. We enjoyed the dancing, drumming and great fellowship.

The Red Road Pow Wow at Casa De Fruta was as large as expected with many of our Tribal family in attendance. There were also "cousins" from the Prairie Band at the Pow Wow.

The Stanford Pow Wow, I was unable to attend due to conflicting schedules. Jeremy Finch came by as he left and reported it was a great gathering. Pow Wows all over the land seem to be growing by leaps and bounds.

I look forward to seeing many of our members in Shawnee at the end of June. By the time this goes to press, Beverly and I will be in Oklahoma and are looking forward to it.

Most of the calls this past two months have been looking for enrollment forms, a few health aids, and a lot of questions on locating health facilities. Cut backs in California have closed several facilities that were branch operations. If you have any needs, give me a call. I just received the latest list from the California Indian Council as to IHS and Tribal facilities are available in Northern California.

Many of you have also called saying that you are no longer getting the invitations to the Tribal meetings, North or South. This will be something looked into while in Oklahoma. Our labels may be missing the middle area of the State as all who have called are from the Bakersfield over to San Luis Obispo area.

If any of you are still interested in the Sweat Lodge Ceremony for Potawatomi that will be conducted in Mariposa, please give me a call. We will be scheduling several. Also, if you are interested in a picnic for members in your area and are willing to help, give me a call.

Note that the office has a new address with the phone numbers noted as the same.

Megwetch,  
Gary Bibb



# REGIONAL REPORTS

## SEATTLE

### Bourzho from Seattle!

July is why I live in Seattle. The sun finally comes out and warms things up. Trees are fully leafed; flowers are bright spots of color against the green. Driving along the boulevard leading to our driveway we find ourselves in a tunnel of oak and maple and evergreen. I hated leaving Kansas. There's something in the air in Kansas and Oklahoma that speaks of home, of values. There's a perfume and a stillness I don't find here, a friendliness I don't encounter much unless I'm around other Tribal people. And then comes July.

I'd like to thank Philonise, Nicole and Shayshoshewa for all their hard work getting the flyers out to me for mailing and giving of their time so we can all get together. And thanks too to my daughter Rhian for her help in folding and stuffing envelopes. It's a team effort — and I've got a great team!

I also want to thank Maryann Frank and Sister Virginia Pearl. I've heard that Maryann put on a great regional this year in Kansas City! When Rocky called the roll by family, Sister Virginia took notes. Because of her, I received a call from a long-lost cousin, Leo Nadeau! The Nadeau family, particularly Dan, played a huge role in my being enrolled as a tribal member and I've been most grateful to them ever since. Grandmother used to speak of her Nadeau cousins with much fondness, so I've wanted for a long time to meet them. Leo has already filled in some blanks for me in the family tree; for that I thank him.

For me, this is what regional is all about; Family. I read, so I know there are some strong feelings against holding regional meetings. I attended our meetings in Seattle regularly before becoming the representative because I wanted to meet our Chairman and Business Committee and I wanted to meet other Potawatomi cousins — Seattle is a long way from home. Both of those goals were fulfilled for me, and I hope for those who attend the meetings as well. You don't realize how important family is until you lose them or are removed and distant. I also know there are feelings against sending the same people (ie: Rocky and the Business Committee) to regionals every year. So I will share something personal. Before I received this appointment I was the associate pastor of a small American Baptist church in Seattle. I did visitation, took Communion to shut-ins, those in nursing homes and those in hospitals. I loved the people in my congregation and enjoyed my work. And I was loved in return.

But they wanted to see the pastor; they let me know they were glad I came, they appreciated what I doing, but couldn't the senior pastor come to call? I wasn't hurt by this for I knew what they were saying. There is something that only the one in charge, pastor or chairman, can give. They wanted to hear things from the "top" so to speak. And that's how it is at regional; we want to hear from the "top": the Business Committee is in charge leading our tribe. I know that others could come and share and be very good in what they are doing but I also know it wouldn't be the same. It's an honor to have the Leaders — or the senior pastor — take time from their schedules to spend time with you. It makes you feel important and connects you in a way nothing else can. I'm so grateful that our leaders take the time and effort to come to Seattle. They bring us a touch of home — and that's a great investment as far as I'm concerned!

Enough. Don't forget the Seafair Indian Days Pow Wow at Daybreak Star in Discovery Park, Seattle. It's one of the biggest gatherings of the year and its held the 4th weekend of July. Call them for Grand Entry times at 206-285-4425. I hop I see you there!!

Meanwhile, have a great July!

Susan Campbell

## KANSAS CITY

### Hello from Kansas City,

The Midwest regional council meeting in May turned out to be a big success. Although the weather looked threatening and rainy and stormy most of the day, it stayed dry and at times the sun would peek through the clouds. The weather held out until about 3:30 that afternoon. It was good to see the Business Committee as always; I only wish they could stay longer.

Our meal was catered by K.C. Masterpiece which got rave reviews! I want to thank everyone for bringing your desserts that were shared by all. The group was also entertained by the Gray Eagle drum and dancers from the Intertribal Indian Society of Greater Kansas City. They represent many various tribes such as the Choctaw, Cherokee, Cheyenne, Apache, Cree, Lakota, Seneca, Prairie Band Potawatomi and of course the Citizen Band Potawatomi.

I think we should really consider ourselves very unique from a lot of the other tribes. They think our idea of the regional council meetings is such a great idea in keeping touch with tribal members as well as our regional offices. I was told by a Choctaw elder that we had a very good thing going and by all means keep it up. I understand exactly what he means. Not everyone in their tribal affiliation has the opportunity to meet at these type of gatherings on such a personal level with their government.

I apologize for not being able to socialize with more of you. I was starting to come down with some type of spring virus and I certainly didn't want to spread it around. Again, my apologies.

A couple of months ago I mentioned available healthcare from the Haskell clinic in Lawrence, Kansas. I realize that I omitted the phone number and asked you to call me at the office for more information. I would like to pass on the additional information to you by phone if you would like to call me. For those of you who do not, the address is, 2415 Massachusetts, Lawrence, Kansas, (913) 843-3750. You must call for an appointment at the clinic and you must have your tribal ID card with you for each visit.

After reading Chairman Barrett's article about the suggested name change from the "Citizen Band Potawatomi" to "Citizen Potawatomi," I for one must say it has my endorsement. I have gotten several phone calls at the office for repairs on Citizen Band radios. I guess the name has been confusing to some people.

In the lost and found department, a child's small yellow chair was left behind at the regional meeting. Please call me to identify and claim it. We will get it back to you.

A few of you also have asked about local pow wows and related events going on in our region, so here is a list of some of the things going on in the future.

July 1-4 Quapaw, OK-Quapaw Tribal PowWow, Beaver Springs Park.

July 1-4 Pawnee, OK Annual Pawnee Homecoming.

July 8-10 Sedalia, MO at the Al Kindle Farm (North of where "V" crosses US 65, turn west on Westmoreland Rd.)

July 7-10 Stroud, OK Sac & Fox Nation, 5 1/2 miles South on 99/377

July 15-17 Kickapoo Tribal PowWow, Horton, KS

July 22-24 Clinton, OK Cheyenne Homecoming PowWow.

Aug 5-6 Stillwell, OK Bell PowWow, 1204 N. 2nd.

Aug 12-14 Columbia, MO Thunderbird Society PowWow at Boon Co Fairgrounds.

Aug 19-21 Nevada PowWow. Clear Creek PowWow at Woodington Farm. Rt. 1, Milo, MO

If anyone has any knowledge of any other events or activities that would be of interest to the Indian community, let me know and I will pass it on.

Megwetch,  
Maryann Frank

## Discipline: What Can You Do Except Spank Your Child?

Discipline: What to do besides spanking

So there you are in a public place and your child is throwing a fit ... What do you do?

Some parents would tell the child to "Shut up, or you are gonna get a spanking." When that doesn't work, they finally slap or spank the child. We have all seen that at some other store and it didn't work. So what else can you do?

A mother was once heard to exclaim to her child, "Quit hitting your brother or I'll knock your teeth out." The last time we saw her she was chasing the

child across the project playground ... he had knocked his brother's tooth out with a wagon wheel.

Every parent has asked, "What is wrong with this kid? why won't he straighten up and act right?" Occasionally, when a child won't behave it is because something medical is wrong. School age children are frequently said to have an attention deficit disorder — meaning they can't sit still very

long even if they really tried. It is important to have regular medical checkups of your children.

However, there are times when ALL normal children may refuse to behave, especially if they are tired or need love and attention. Children may also be hard to handle when they feel something is unfair. Children also want to have control over their activities and sometimes say, "You can't make me."

Some parents feel a child needs a good spanking every now and then. However, spanking is not effective with all children. A parent who spans a child may find out the child continues to misbehave when the parent is not there to watch them.

Hitting, slapping and spanking does not teach a child how to control behavior. Hitting a child teaches them that it is "okay" to hit someone in order to solve a problem. A child who is being hit does not learn how to act, they learn to be afraid of the person hitting them.

Here are some things you can do to help your child learn self control and discipline:

- Just have a few rules so a child can remember them.
- Know why you are saying "no" and stick with it.
- Listen to your children when they disagree with the rules and be willing to change unfair rules. Listening does not mean you have to change the rules.

• Say what you mean and be clear about the limits. Say, "Be home by 4 p.m.," not "You can play a little while and then come home."

• When a rule is broken, always apply a fair consequence and always apply the consequence.

What about, "Spare the Rod, Spoil the Child?" This saying is interpreted by many that children need to be spanked. The Biblical "rod" mean the shepherd's rod. This rod was a stick about six feet long which was used to gently guide the sheep in the direction they should go. It was not used to hit the sheep.

The shepherd's "staff" was used to protect the sheep. That is why the writer of Psalm 23 in the Bible says the rod (guidance) and staff (protection) are a comfort to him.

To discipline a child means to guide the child in the way they should go.

For more information on parenting skills, contact the Tribal Indian Child Welfare Department.



# PRESIDENT CLINTON:

## The beginning of true peace, true friendship, true progress

On April 29, 1994, President Bill Clinton held an historic meeting with 300 elected American Indian tribal leaders, including Citizen and Potawatomi Chairman John J. Barrett Jr., on the South Lawn of the White House. Following are excerpts of the President's remarks to the tribal leaders that day:

This is a time of enormous challenge and transition for America and the world. But because many like you voted for hope over fear, America is moving forward.

... In that spirit, and with great humility, I say to the leaders of the first Americans — the American Indian and Alaska Natives — gathered here for the first time in history, welcome to the White House. Welcome home.

So much of who we are comes from who you are. Long before others came to these shores, there were powerful and sophisticated cultures and societies here, and they were yours. Because of your ancestors, democracy existed here long before the Constitution. Last week people all around the world celebrated the twenty-fourth Earth Day. Yet for thousands of years you have held nature in awe, celebrating the bond between the earth and of the creator.

I believe in your infinitely rich heritage, and in our common heritage. What you have done to sustain your identity, your dignity, your faith — in the face of immeasurable obstacles — is a profoundly moving example of the enduring strength of the human spirit. America and the world desperately need this lesson now. We must rep faith with you and that spirit,

and with the common heritage so many of us cherish. That's what I want to talk to you about today.

In every relationship between our people, our first principle must be to respect your right to remain who you are and to live the way that you want to live. And I believe the best way to do that is to acknowledge the unique government-to-government relationship we have enjoyed over time.

Today I re-affirm our commitment to self-determination for tribal governments. Today I pledge to fulfill the trust obligations of the federal government. Today I vow to honor and respect tribal sovereignty based upon our unique historical relationship. And today I promise to continue my efforts to protect your right to fully exercise your religion as you wish.

... And to make certain you can obtain the ritual symbols of your religious faith, in a moment I will sign a directive to the Executive Department and agency of the government — not just the Department of the Interior — instructing them to cooperate with tribal governments to accommodate wherever possible the need for eagle feathers in the practice of Native American religions.

... This brings us to the second principal that should guide us. We must dramatically improve the federal government's relationship with the tribes, and become full partners with the tribal Nations.

I don't want there to be any mistake about our commitment to a stronger partnership between our people. Therefore, in a moment I will also sign an historic governmental directive that requires every

Executive Department and agency of government to take two simple steps. First, to remove all barriers that prevent them from working directly with tribal governments. And second, to make certain that if they take action affecting tribal trust resources, they consult with tribal governments prior to their decision. Our entire government has a trust responsible with tribal governments, not just the Department of the Interior, and it's time the entire government recognized it.

Part of being better partners is also being better listeners. The Department of the Interior and the Department of Justice have never joined together to listen to the leaders of the Indian nations. It's time to change that.

... One avenue for greater tribal control is through self-governance contracts. There are about 30 self-compacting tribes today. We're working with Congress to raise that number by 20 tribes each year. We'd like self-governance to become a permanent program. But we must ensure services will still be provided to smaller tribes that do not choose to participate.

... We've got to do more to create jobs, raise incomes, and develop capital for new businesses. I know there are more economic success stories in Indian country every year, but not nearly enough. Strengthening tribal economies will require new thinking and the courage to change. And, it will require investing in the health, education, and skills of American Indians and Alaska Natives, as we must for all American.

... At my direction the Vice

President has established a working group on Indian Economic Development as part of the Community Enterprise Board. I've asked them to study the recommendations from last year's National Indian Economic Summit, and to consult fully with you very step of the way. Our goal is clear: to work with you to enhance the economic development of every tribe.

The last point I'd like to make about economic development has to do with gaming. As a former Governor, I understand some of the concerns that Governors have raised. But as President, I know that gaming gives some of you a competitive edge when you've had precious few, and that the benefits extend to surrounding communities. Some of you are now able to invest more in housing, health care, child care, infrastructure, and taking care of your elders.

But gaming is controversial, even among tribes ... I want the tribes to continue to benefit from gaming, and I want the current disputes over the 1988 Indian Gaming Regulatory Act to be worked out. And I strongly support the process now underway to achieve that goal.

... There has been a great deal of debate this year about the budget of the Indian Health Service. The fact is we are operating under the tightest spending limits in memory. But I believe the health needs of tribal communities and families and children require special attention.

There, I have amended next year's budget to restore more than

\$120 million in funding for the Indian Health Service.

... Nothing is so striking in tribal communities as your love of family and extended family, and your devotion to your children. Every segment of our society could take a lesson from you.

... I know the Indian Health Service does a very good job immunizing children. Beginning this year, under the Vaccine For Children Program, every Indian child no matter where they live and regardless of whether they're fortunate enough to live near an IHS facility, will be eligible for free vaccine.

... As we look back on the American journey the test ahead is always whether we are moving in the direction of more tolerance, wider justice, and greater opportunity for all. It is the direction that counts, always the direction, and our choices will set the direction.

It is true that our history has not always been a proud one. But our future can be. It is up to us. It is up to our generation. Together we can open up the greatest era of cooperation, understanding, and respect among our people ever. I know we will.

And when we do the judgment of history will be this. That the President of the United States and the leaders of sovereign Indian Nations met and kept faith, with each other and with our common heritage, and together lifted America again into a new and better place.

... Let us hope that this is the beginning of true peace, true friendship and true progress.

### PRESIDENTIAL ORDER ON GOVERNMENT-TO-GOVERNMENT RELATIONS WITH NATIVE AMERICAN TRIBAL GOVERNMENTS

Here is the text of the Governmental Directive having to do with governments-to-government relationships signed by President Clinton at his White House meeting with Indian tribal leaders.

Memorandum for the Heads of Executive Departments and Agencies:

The United States Government has a unique legal relationship with Native American tribal governments as set forth in the Constitution of the United States, treaties, statutes, and court decisions. As executive departments and agencies undertake activities affecting Native American tribal rights or trust resources, such activities should be implemented in a knowledgeable, sensitive manner respectful of tribal sovereignty. Today, as part of an historic meeting, I am outlining principles that executive departments and agencies, including every component bureau and office, are to follow in their interactions with Native American tribal governments. The purpose of these principles is to clarify our responsibility to ensure that the Federal government operates within a government-to-government due the sovereign tribal governments.

In order to ensure that the rights of sovereign tribal governments are fully respected, executive branch activities shall be guided by the following:

(a) The head of each executive department and agency shall be responsible for ensuring that the department or agency operates within a government-to-government relationship the federally recognized tribal governments.

(b) Each executive department and agency shall consult, to the greatest extent practicable and to the extent permitted by law, with tribal governments prior to taking actions that affect federally recognized tribal governments. All such consultations are to be open and candid so that all interested parties may evaluate for themselves the potential impact of relevant proposals.

(c) Each executive department and agency shall assess the impact of Federal government plans, projects, programs, and activities on tribal trust resources and assure that tribal government rights and concerns are considered during the development of such plans, projects, programs, and activities.

(d) Each executive department and agency shall take appropriate steps to remove any procedural impediments to working directly and effectively with tribal governments on activities that affect the trust property and/or governmental rights of the tribes.

(e) Each executive department and agency shall work cooperatively with other Federal departments and agencies to enlist their interest and support in cooperative efforts, where appropriate, to accomplish the goals of this memorandum.

(f) Each executive department and agency shall apply the requirements of Executive Orders Nos. 12875 ("Enhancing the Intergovernmental Partnership") and 12866 ("Regulatory Planning and Review") to design solutions and tailor Federal programs, in appropriate circumstances, to address specific or unique needs of tribal communities.

The head of each executive department and agency shall ensure that the department or agency's bureaus and components are fully aware of this memorandum, through publication or other means, and that they are in compliance with its requirements.

This memorandum is intended only to improve the internal management of the executive branch and is not intended to, and does not, create any right to administrative or judicial review, or any other right or benefit or trust responsibility, substantive or procedural, enforceable by a party against the United States, its agencies or instrumentalities, its officers or employees, or any other person.

The Director of the Office of Management and Budget is authorized and directed to publish this memorandum in the Federal Register.

(Signed) William J. Clinton

THE WHITE HOUSE, Washington, April 29, 1994

### PRESIDENTIAL ORDER ON DISTRIBUTION OF EAGLE FEATHERS FOR NATIVE AMERICAN RELIGIOUS PURPOSES

Here is the text of the Governmental Directive having to do with the practice of Native American religions signed by President Clinton at his White House meeting with Indian tribal leaders.

Memorandum for the Heads of Executive Departments and Agencies:

Eagle feathers hold a sacred place in Native American culture and religious practices. Because of the feathers' significance to Native American heritage and consistent with due respect for the government-to-government relationship between the Federal and Native American tribal governments, this Administration has undertaken policy and procedural changes to facilitate the collection and distribution of scarce eagle bodies and parts for this purpose. This memorandum affirms and formalizes executive branch policy to ensure that progress begun on this important matter continues across the executive branch.

Today, as part of an historic meeting with all federally recognized tribal governments, I am directing executive departments and agencies (hereafter collectively "agency" or "agencies") to work cooperatively with tribal governments and to reexamine broadly their practices and procedures to seek opportunities to accommodate Native American religious practices to the fullest extent under the law.

As part of these efforts, agencies shall take steps to improve their collection and transfer of eagle carcasses and eagle body parts ("eagles") for Native American religious purposes. The success of this initiative requires the participation, and is therefore the responsibility, of all federal land managing agencies, not just those within the Department of the Interior. I therefore direct each agency responsible for managing Federal lands to diligently and expeditiously recover salvageable eagles found on lands under their jurisdiction and ensure that the eagles are promptly shipped to the National Eagle Repository ("Repository"). To assist agencies in this expanded effort, the Secretary of the Interior shall issue guidelines to all relevant agencies for the proper shipment of eagles to the Repository. After receiving these policies, practices, and procedures necessary in accordance with these guidelines to recover and transfer eagles to the Repository promptly.

I support and encourage the initial steps taken by the Department of the Interior to improve the distribution of eagles for Native American religious purposes. In particular, the Department of the Interior shall continue to adopt policies and procedures and take those actions necessary to:

(a) ensure the priority of distribution of eagles, upon permit application, first for traditional Native American religious purposes, to the extent permitted by law, and then to other uses;

(b) simplify the eagle permit application process quickly and to the greatest extent possible to help achieve the objective of this memorandum;

(c) minimize the delay and ensure respect and dignity in the process of distributing eagles for Native American religious purposes to the greatest extent possible;

(d) expand efforts to involve Native American tribes, organizations, and individuals in the distribution process, both at the Repository and on tribal lands, consistent with applicable laws;

(e) review means to ensure that adequate refrigerated storage space is available to process the eagles; and

(f) continue efforts to improve the Repository's ability to facilitate the objectives of this memorandum. The Department of the Interior shall be responsible for coordinating any interagency efforts to address continuing executive branch actions necessary to achieve the objectives of this memorandum. I therefore request that the Department of the Interior work with State fish and game agencies and other relevant State and local authorities to facilitate the objective of this memorandum.

With commitment and cooperation by all of the agencies in the executive branch and with tribal governments, I am confident that we will be able to accomplish meaningful progress in the distribution of eagles for Native American religious purposes.

The Director of the Office of Management and Budget is authorized and directed to publish this memorandum in the Federal Register.

(Signed) William J. Clinton

THE WHITE HOUSE, Washington, April 29, 1994



# Sacred Heart upbringing helps form famous author

*Tony Hillerman first learned the dignity of Native American cultures from the Potawatomi*

By Dr. Harry Heath

As a boy growing up near Sacred Heart, a village on the Pottawatomie-Seminole county line 35 miles south of Shawnee, Tony Hillerman developed a keen appreciation for Indian cultures.

The prize-winning author of Navajo mystery stories didn't know it at the time, but his Oklahoma boyhood later would become an important asset as he broke away from journalism to become one of America's most admired writers of descriptive narrative.

Hillerman's devoted readers are grateful that he changed directions. Now with 13 novels and six non-fiction books behind him, the Sacred Heart days recede into a nostalgic mental feast that Hillerman simply calls "lean years full of important memories."

Hillerman's father was co-owner of a crossroads country store about halfway between Asher and Konowa, and among his customers were members of the Citizen Band Potawatomi Tribe. He also was a part-time farmer running a few head of cattle.

In addition to young Hillerman's father and mother, there was his brother, Barney, who later would become a well-known photographer collaborating with the famous author on a book in which the splendor of the photography matches the beauty of its prose.

"We were the kids that wore bib overalls and carried lunch in a sack," Hillerman recalled recently. He soon sensed that he was very much like the Indian youngsters along the county line, many of whom were Potawatomi. [A variant spelling was introduced by Oklahoma's Constitutional Convention of 1906-07 when delegates named Pottawatomie County for the tribe.]

Sacred Heart sprang up near schools established around

1880 by the Benedictines and Sisters of Mercy to educate Potawatomi Indians. Tony Hillerman got his grade school education attending St. Mary's Academy, a boarding school for Indian girls which had earlier begun to admit whites.

"It was a great place for a farm boy to learn how it felt to be a minority problem," Hillerman said. "I was twice lacking, being neither a Potawatomi nor a girl."

He learned fragments of Potawatomi history in school, but mostly from his childhood friends and from listening to tribal adults tell of the days when the Potawatomi had dominated the entire territory

around Lake Michigan from Milwaukee River, Wisc., to Grand River, Mich., along with much of northern Indiana and Illinois.

He learned, too, of the treaties in which their land was sold to the U.S. Government and how in 1846, after being driven from Indiana in the 1838 "Trail of

Death" march, they were united on a reservation in southern Kansas. Twenty-three years later the Citizen Band moved south to Indian Territory. [For additional background see "Growing Up Potawatomi" in the December 1993 HowNiKan.]

At his father's general store during the depression,

Hillerman listened as WPA workers, occupied only part time, would congregate to exchange stories. If a stranger in a fairly new car drove up, especially if he had a necktie on or a suit, the cluster of men on the porch would freeze up.

Today, if Hillerman drives to a Navajo trading post with an out-

of-towner, he sees the same thi-

"There are four guys sitting the porch. Only difference is, they're Navajos. But they might be the same way. And I know exactly what to say to those guys because I grew up seeing [how they react to outsiders]."

Such real life experience is the key to much of his success as a writer. He can examine the pain of cultural clashes with greater empathy than most writers because he grew up with Indian in a period when few whites understood and appreciated Indian cultures. So deep were those early impressions that many of his readers today are surprised to learn that he is white.

Hillerman sums up his writing this way: "I want to write an entertaining book, and I'd like people, especially the kids, to see the strength and dignity of a culture I admire."

He believes that many Indian cultures have faded, but the Navajos have carried forward their beliefs, lifestyle and sense of identity.

Other tribes can be saved, he says, only if young Indians feel that their heritage is respected by the dominant white community. His books have contributed to a growing reservoir of respect among whites.

He is pleased when Navajo school children bring him well-worn copies of his books for him to autograph.

Praise comes naturally, fresh and simple, from his young admirers. A typical remark: "Your books are us, and we write in them."

His novels are required reading in some Navajo schools.

He obviously loves the 25,000 square miles of New Mexico, Arizona and Utah that are Navajo territory. For this reason, his descriptions of the land and its people are enticing and authentic. But underlying the spirit of his contributions to American literature are the days spent with his Potawatomi, Seminole, Blackfeet, and Sac and Fox peers in Oklahoma.

If he is unsure of a detail, he confirms it with at least three sources before it gets into print. His schooling in accuracy at the University of Oklahoma and later with United Press has enabled him to realistically evoke both nature and place as he portrays the Navajo way.

To get the feel of a scene, he often goes to the spot he is writing about. He wants to react to the sights, sounds and smells he finds there. For example, he took a raft trip down the San Juan River canyon searching for just the right isolated Anasazi cliff dwelling as the setting for a stor-

Continued on next page

## The Author in Brief

- Name: Anthony Grove Hillerman.
- Birth: May 27, 1925, Sacred Heart, Okla.
- Parents: August Alfred and Lucy Mary Grove Hillerman.
- Student: Oklahoma A.&M. College, 1942-43.
- Military service, Army: 1943-45. Silver Star, Bronze Star, Purple Heart.
- Student: University of Oklahoma, BA (journalism), 1948.
- Married: Aug. 16, 1948, in Norman, Okla., to Marie Elizabeth Unzner.
- Children: Anne, Janet, Anthony Jr., Monica, Steven, Daniel.
- Career journalist: Borger (Texas) News-Herald, 1948; Lawton (Okla.) Constitution, Lawton Morning Press, 1949-50; United Press, Oklahoma City, 1950-52; United Press bureau manager, Santa Fe, 1952-54; successively reporter, city editor, managing editor, executive editor, The New Mexican, 1954-63.
- University of New Mexico, 1963-87: Assistant to the president, graduate student (MA English, 1965); journalism teacher; professor and chairman, Department of Journalism.
- Novels: The Blessing Way, 1970; The Fly on the Wall, 1971; The Boy Who Made Dragonfly, 1972; Dance Hall of the Dead, 1973; Listening Woman, 1978; People of Darkness, 1980; The Dark Wind, 1982; The Ghostway, 1984; Skinwalkers, 1986; A Thief of Time, 1988; Talking God, 1989; Coyote Waits, 1990; Sacred Clowns, 1993.
- Non-fiction books: New Mexico, 1974; Rio Grande, 1975; The Great Taos Bank Robbery and Other Indian Country Affairs, 1980; The Spell of New Mexico (Editor), 1984; Words, Weather and Wolfmen, 1989; Hillerman Country (with photography by Barney Hillerman), 1991; Talking Mysteries, 1991; The Best of the West (Introduction by Tony Hillerman), 1991.
- Alternative sources: Several of the author's books are available in paperback editions, large-print books, and on cassette tape. See also Readers' Guide to Periodical Literature for magazine articles by the author.
- Awards: Edgar Allen Poe Award, Mystery Writers of America, 1973, for Dance Hall of the Dead; Anthony Award, 1987, and Golden Spur Award, Western Writers of America, 1987, for Skinwalkers; Macavity Award, Mystery Readers International, 1988, and Department of the Interior Award, 1990, for Thief of Time; Media Award, American Anthropological Association, 1990, for Talking God.
- Other honors: Special Friend of the Dineh Award, Navajo Tribal Council, 1987; Grand Master Award, Mystery Writers of America, 1991; Honorary Doctor of Literature degree, Arizona State University, 1991; Grand Prix de Litterature Policiere Award, France, 1992.
- Memberships: Phi Kappa Phi (scholarship); Society of Professional Journalists; Albuquerque Press Club; Mystery Writers of America; International Crime Writers Association.
- Politics: Democrat.
- Religion: Roman Catholic.



# Mystery novelist's Pottawatomie County roots go deep

Continued from previous page  
that was "trying to take shape" in his head. The trip was necessary, Hillerman thought, because he finds it helpful to virtually memorize the landscapes he writes about.

On page 183 of his best-seller, *A Thief of Time*, readers encounter a snowy egret flushed from its roosting place in the river canyon by one of the author's fictional characters. But the place is real and so, too, was the startled egret, flying majestically away into the darkness down the canyon. Therein lies the tale of how a book evolved and how a silent, empty place can stimulate the imagination.

Although he already had two best-sellers to his credit, his 1989 novel *Talking God* propelled him to center stage in the sometimes fickle world of literature. It highlighted the conflict between American Indian groups and the Smithsonian Institution's Museum of Natural History over the ownership of skeletal remains. As a novelist, he had run ahead of the news. His book alerted news media to the issue.

With *Talking God*, Hillerman broke through regional lines to acquire an expanded national audience. NBC's Stephen Frasier remarked that, in addition to his earlier fans, he had become a cult hero east of the Hudson River.

He has been praised by critics on such newspapers as *The New York Times*, *USA Today*, *Boston Globe*, *Los Angeles Times*, *San Francisco Examiner-Chronicle*, *Tulsa World* and *Daily Oklahoman* for his craftsmanship with plots, narrative, character development, skillful description and exposition "woven as tightly as a Navajo blanket."

In addition, *Newsweek*, *Time* and *Book-of-the-Month-Club News* have devoted considerable space to stories of his rise to fame.

When the author wants to break away from the demands of his disciplined writing schedule and the pressures fame has brought, he is likely to drive 50 miles west of his Albuquerque home to Mount Taylor, a spot sacred to the Dineh.

The mysticism that he finds fascinating in the Navajo culture is reflected in these visits. There he contemplates, often seeking inspiration in the fog and mist of the late summer thunderstorm season.

At other times, he creates scenes while sprawled, apparently comatose to members of his family, on an old sofa in the living room.

Hillerman took a roundabout route to his writing career after World War II interrupted his plan to become a chemical engineer. As an infantry rifleman in the 103rd Division ("I twice attained the rank of private first class"), Hillerman's bravery in combat brought such awards as

the Silver Star, Bronze Star and Purple Heart.

A land mine that exploded nearby during an attack on a German-held French village broke both of his legs, left him with a permanent limp and impaired vision in his left eye.

After the war, he studied journalism, married Marie

Unzner, a bacteriology major from Shawnee, gained respect as a reporter in Texas and Oklahoma, then joined United Press, today known as United Press International. When the wire service transferred him from Oklahoma City to Santa Fe, N.M., in 1952, Navajos, Apaches and Pueblo Indians were all around.

"Indians had been my childhood friends, so I made friends fairly easily and I wanted to write about them," he recalls. His boyhood memories gave him a sense of closeness to the Navajo people, whose religious philosophy and values he came to cherish.

"They're the very bottom of the pecking order among Indian tribes out here," he once told a reporter. "They're the country bumpkins, and I've always identified with that."

Hillerman, despite his fame, says he still has "blue-collar genes."

Religion is high on his list of values. It is a religion that increasingly leans toward the Navajo Way of looking for God in metaphor and mythology.

Despite his success as a writer and the financial rewards that turning out best-sellers have brought, Hillerman still has the down-home openness of his boyhood, when he never dreamed of becoming an author.

"In those days," he says, "it never occurred to me that real huamn beings write books."

After 15 years in news work, Hillerman had a hankering to try his hand at fiction. In 1963, when Marie urged him to make the break from newsman to novelist, his first impulse was to write the *War and Peace* of Pottawatomie County. Instead, he turned to his first mystery story because it could be shorter and the story line more flexible.

The metamorphosis came in stages. First, he embarked on an academic career as a presidential assistant at the University of New Mexico, scheduling his time to permit work on a master's degree in English literature.

Then came new duties as chairman of the journalism department. As he sought more writing time, he gave up administration in 1970, the year of his first novel, but continued on the journalism faculty. In 1985 he dropped out of teaching to become a full-time writer.

The 69-year-old author has been described as a desert rat who still is a country boy at heart. He values family (the

Hillermans have six children), old friends and good neighbors. Nothing interrupts his weekly night out with his poker buddies.

His first agent, whose name Hillerman doesn't mention, looked over his first book-length manuscript and advised him to "get rid of all that Indian stuff."

But Hillerman followed his own instincts. *The Blessing Way* was published as written, setting the tone for his successful career as an author. Writing about the people and places he knows best has paid off for him.

His venerable publisher, Harper & Row, now known as HarperCollins, soon found that his books have a wide appeal.

They have been published in England, Germany, France, Norway, Sweden, Finland, Denmark, Spain, Italy, Japan, Israel, Portugal and Bulgaria.

They also have appeared in Large Print and paperback editions, and on audio cassettes, with Hillerman himself as the reader.

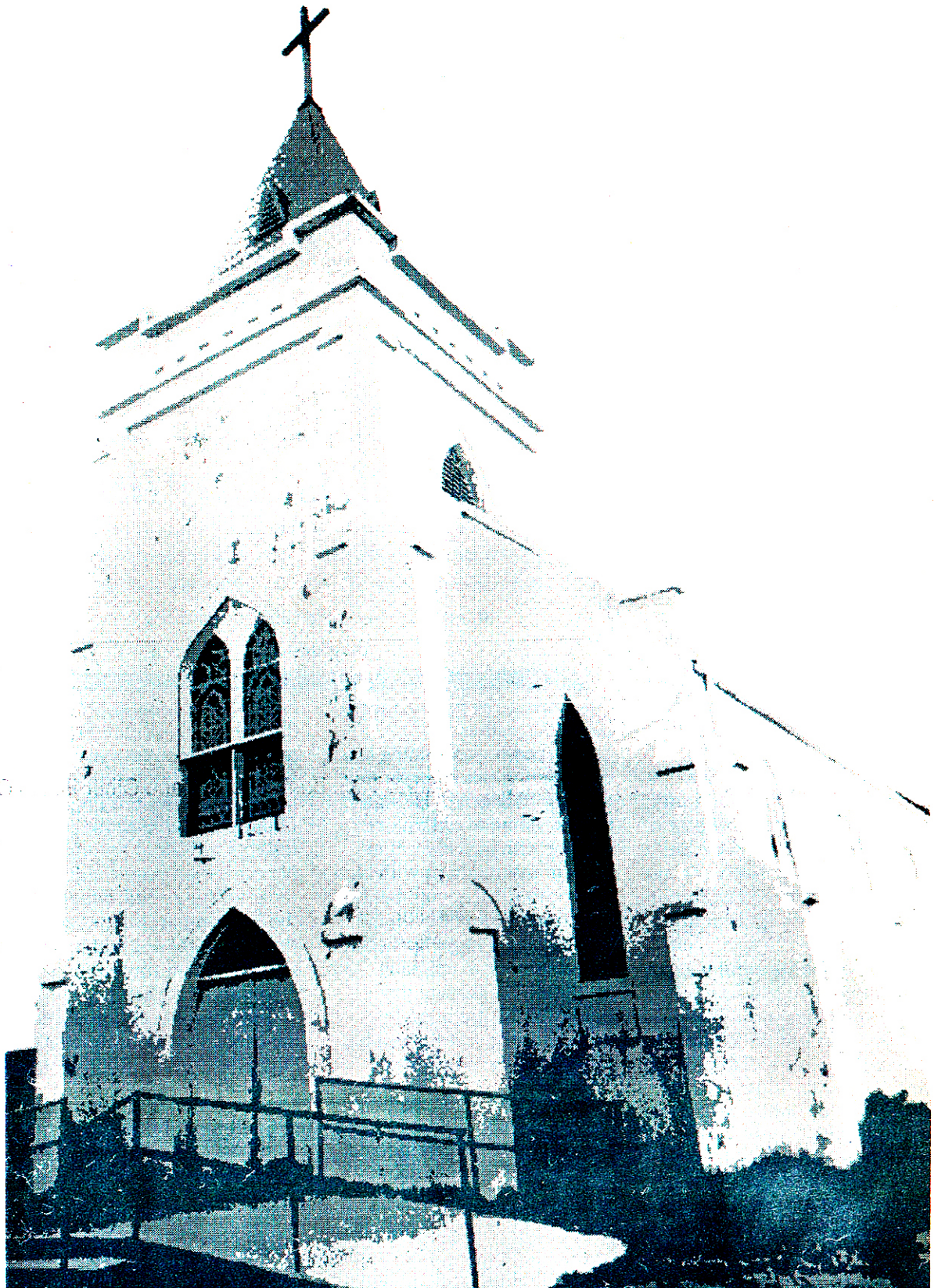
Hillerman admits there's an unfinished novel in his files. It harks back to his Stillwater days as a freshman engineering student, etched deeply among his memories of wartime America. He calls it "one of those rites-of-passage" novels. It is loosely based upon a band of hungry rednecks in an old Stillwater

boarding house, a sort of trans-Mississippi version of *Catcher in the Rye*.

He told a standing-room-only crowd of adoring fans on the Oklahoma State University campus a while back that he plans to finish it someday.

His readers in Oklahoma — especially those along the Pottawatomie-Seminole line — hope that he will.

(Dr. Harry Heath is professor emeritus of journalism at Oklahoma State University whose contributions to Oklahoma and American journalism have made him revered across the state and nation. This article on Tony Hillerman, who Dr. Heath has studied extensively, was written especially for *The HowNiKan*.)



*Sacred Heart Catholic Church In Southeast Pottawatomie County*



# HOW-NI-KAN

PEOPLE OF THE FIRE

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## Presidential order rights longtime wrong on eagle feathers

Continued from page 1  
areas. This form of partitioning according to categorizations invented by the most inept, paternalistic branch of government in history pleased no one. I can only assume it was done for lack of another way to divide up the group for transportation purposes.

Once seated, we began to renew old friendships and tell old tales of the way things used to be. Most apparent were the new faces, Alaska Native village heads who were women carrying babies, newly recognized tribal leaders self-conscious of their lack of common ground with all these old Indian politicians. It was a fascinating mix. The military staff and the White House staff were extraordinarily courteous and solicitous of the elders who attended. They made sure the older people were comfortable, had something to drink, knew the locations of the facilities and honestly inquired of their welfare.

The ceremony began with speeches by the Vice President and various Indian officials. When the President entered, we all stood and applauded, for at this point it truly dawned on us that for the first time in 72 years, the President of the United States was meeting with assembled leaders of federally recognized tribes in the context of sovereign to sovereign.

The opening ceremonies consisted of a Flag Song by a Comanche leader and elder. The American Flag and the Eagle Flag were brought in together. The President stood respectfully through the whole song and was cognizant of the religious implications in the Eagle Flag. When presented with an eagle feather, he handled it in a manner which indicated he had received in-

*More on the historic White House meeting:*  
• Excerpts from President Clinton's speech  
• Text of two presidential orders  
on page 9

structions in the proper way to honor the feather.

His speech was nothing less than stirring (see excerpts elsewhere in this issue). He signed two Presidential orders, one dealing with government to government relations with Native American tribal governments and the other a new policy on the distribution of eagle feathers for Native American religious purposes. The issue of the legality of the use of eagle feathers for ceremonial use has made technical criminals of

Native Americans practicing their religion and their historical ceremonies for many years. This wrong has at last been righted.

I don't believe this Presidential Order will lead to abuse of eagle feathers by Native Americans. I believe Indian people will view the privilege accorded them by the Presidential Order as an exclusive right and will become zealous in their protection of eagles and their habitat.

The President also met with the famous Indian sculptor Allen Houser and his aunt, Chairman

Cleghorn of the Fort Sill Apache, one of the last prisoners of war from the Indian Wars and part of Geronimo's family. This recognition by the President of Geronimo's descendants was especially poignant to those of us in Oklahoma who are aware of the tremendous persecution and travail of that tribe.

The meeting ended in the fastest two hours I've spent in many, many years. We were presented on leaving with a replica of the Jefferson Indian Peace Medal. This medal pictures Jefferson on the front. On the back, two hands are clasped, one with a cuff showing three stripes and three buttons, and the other wearing a bracelet engraved with an eagle. The inscription reads "Peace and Friendship." I plan to

put those items I received on the trip on display in the Tribal Museum for those who are interested.

The celebration that night at the hotel ballroom was almost anti-climatic, and what is usually a time of near pow wow atmosphere at big Indian meetings still carried the flavor of the meeting at the White House. All who attended that I spoke with commented on the fact that they were more aware of their leadership responsibilities and the unique role sovereign nations have played and will play in the history of this country.

I am deeply honored that you have elected me as your Chairman. This meeting at the White House reinforced that feeling. Megwetch!



### MYSTERY PHOTO:

This wonderful family portrait is among the many photographs in the Tribal Archives which are not identified. If you know who these good-looking people are, please contact Mary Farrell in Tribal Rolls.